Magazine of Majlis Ansarullah UK

ANSARUDDIN

Sep-Oct 2012 Vol. 9 No. 5 Tabook - Ikha 1391HS



Images from Annual Ijtema Ansarullah U.K. 2012



National Majlis Amla inculding Naibeen with Huzoor أیدہ اللہ تعالیٰ بنصرہ العزیز at Majlis Ansarullah UK Annual Ijtema

Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز at Majlis Ansarullah UK Annual Ijtema

بسم اللہ الرحمن الرحیم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin@ansar.org.uk

Ansarullah Pledge

اَشْهَدُاَنْ لَّااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُاَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His Servant and Messenger.

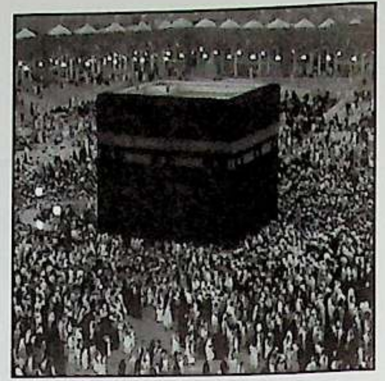
I solemnly pledge that I shall endeavour througout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

WALES MOSQUE FUND APPEAL.

ALL ANSAR ARE REQUESTED TO PARTICIPATE

Dars ul Qur'an

Religious Tolerance and Freedom of Worship



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَـٰٓئِكَ مَا كَانَ
لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ○

"And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next."

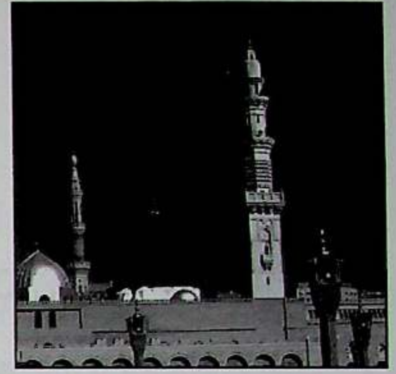
(Al-Baqarah, 2:115)

This verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder people from worshiping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broadmindedness is inculcated. The Holy Qur'an recognizes for all men the free and unrestricted right to use their temples and declares that if anybody wishes to worship God in a place of worship, he should not be prevented from doing so; for a temple or a mosque is a place dedicated to the worship of God and the person who prevents men from worshiping Him in it, in fact contributes to its ruin and desolation.

This is what Islam teaches about respect for the places of worship, and yet it has come to be condemned as an intolerant religion. Islam is indeed the first and the only religion to inculcate broadmindedness and teach respect for the religious susceptibilities of all peoples; and the Holy Prophet (pboh) was the first person who carried this great and noble principle into actual practice. He allowed the Christians of Najran to hold their service in his own mosque, the celebrated Masjid Nabvi, when they came to have religious discussion with him at Medina (Zurqani).

It will be noted that the verse prescribes two punishments for those who prohibit the name of Allah being glorified in the places of worship. One, is disgrace in this world and the other is heavy punishment in the next. The punishment of disgrace is typical of the offence; for a person who first builds a temple or a mosque with the object that the name of the God may be remembered in it and then proceeds to prevent people from worshiping Him therein cannot but bring upon himself humiliation and disgrace in the eyes of the world. The verse also contains a prophecy about the disbelievers of Mecca who prevented the Muslims from entering the Ka'aba. The prophecy was fulfilled when Mecca was taken and the infidels met with humiliation and disgrace.

It may be noted that the verse should be understood to mean that the Holy Qur'an does not advocate the unqualified access for all sorts of persons to all places of worship without regard to circumstances. In fact, only those who wish to use them for the specific purpose of God's worship and have no ulterior motive are allowed..



Dars ul Hadith

Help your brother, be he the opressor or the opresed

Narrated by Hadhrat Anas رضي الله عنه : *said the Prophet of Allah* صلى الله عليه وسلم *"Help your brother, be he the oppressor or the oppressed." The companions said, "O Prophet of Allah, we understand that we should help him when he is the aggrieved party but how should we help him when he is the wrong-doer?" He said "Hold his hand."(Bukhari)*

Explanatory Note: This wonderful Hadith is a compendium of the philosophy of brotherhood and the philosophy of ethics. The philosophy of brotherhood postulates that a brother should be helped, be he the oppressor or the oppressed; brotherliness is not a value that can be ignored or omitted in any circumstances. One who is our brother always deserves our help. His being the guilty or the injured party does not affect his right to receive help. Against this, the philosophy of morality postulates that whether we have to deal with a brother or a stranger, it is our duty, in any case, to cleanse this world of all injustice and vice and to establish virtue and justice. If a person happens to be a stranger, it does not mean that we are free to do him wrong and if some one is our brother, it would not mean that we should therefore abet his injustice and be his accessories.

Superficially, the two postulates appear to be out of harmony and in conflict with one another. If a wrong doing brother is not aided, the bonds of brotherhood break down. And if the wrong-doing brother is helped, justice goes by the board. But our Lord (may my life be dedicated to his service) linked together these two parallel channels which do not apparently seem to meet. He linked the two by means an intermediary channel in such a manner that they now flow like a single stream He observed, in effect, that brotherhood was such a holy relationship that there was no cutting it asunder, under any circumstances, whether a brother is good or bad, oppressor or oppressed, remains a brother always and there is no cutting off the brotherly ties. But the God of Islam would not permit injustice and enjoins equity even to enemies. Therefore, the two postulates should be so harmonized that help should be rendered to the brother in any case but if the brother is an oppressor the form of help should be changed. If he is the oppressed party, stand by him to fight injustice but; if he the wrong-doer, then embrace him and hug him hard and hold tight his oppressive hand and say, "Brother I stand by you, in all circumstances but Islam does not permit injustice and therefore, I will not let your hand do wrong. This is the sacred principle that the Holy Prophet صلى الله عليه وسلم has laid down in this hadith.

To put on it the construction as some do that a particular language has been used by the Holy Prophet, in this hadith only for purposes of emphasis and that its gist postulates that if your brother is the aggrieved party you should help him but, if he be the wrong-doer, then line up against him, is not only wrong but also a travesty of the wise wording of the hadis If that were the aim of the Holy Prophet صلى الله عليه وسلم, he could very well have enjoined a linkup against injustice whether its perpetrator was an enemy or a brother. But he did not say so. On the contrary, in this command, he has formulated in the following terms a fine and novel postulate out of two apparent contradictories: (1) A brother is deserving help in any case (2) Injustice must be resisted in any case (3) 1f the brother be the aggrieved party help him and, if he be the wrong-doer, then change the shape of help, by holding his aggressive hand, so that the brotherliness is sustained and injustice is prevented. This is the compound theory, which fourteen centuries ago, the Prophet of Allah صلى الله عليه وسلم put across to the world, from the desert of Arabia. But, till today, not one of the progressive nations of Europe or America has attained to its ethical height. If they made a pact of brotherhood with any nation, in order to honor the obligation of brotherliness, they opened wide the gates of unbounded tyranny and if, according to their notions, they turned to prevent some injustice, they tore to bits the covenant of brotherhood.

(Taken from forty Gems of Beauty by Hadhrat Mirza Bashir Ahmad)

Writings of the Promised Messiah عليه السلام



Exalted Status of the Holy Prophet صلى الله عليه وسلم

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one صلى الله عليه وسلم. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one [peace and blessings of Allah be on him].

[A'ina-e-Kamalat-e-Islam, Ruhan! Khaza'in, Vol. 5, pp. 1 60-162]

I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognised, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his life-time all that he desired.

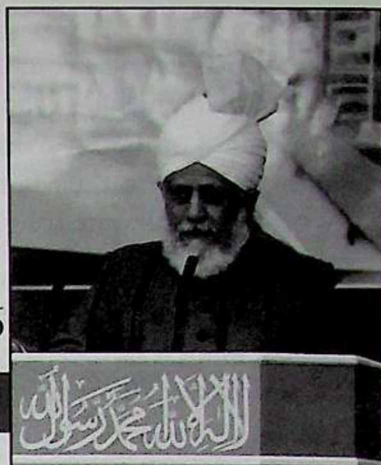
He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.

[Haqiqat-ul-Wahi, RuhanT Khaza'in, Vol. 22, pp. 118-119]

Extracts from an address by

Hadhart Khalifatul Masih V أيده الله تعالى بنصره العزيز

On the occasion of Ijtema Ansarullah 5th November 2006



Attributes of a Nasir

"A 'Nasir' who has moved up to the age of forty years should have attained depth of understanding, and should be conscious of the decrease in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet صلى الله عليه وسلم and having entered the Jamaat of his Messiah and Mahdi, should have his standard of being a helper of Allah rise considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the delicate path of Taqwa.

A person who has pledged to be part of 'Ansarullah' can only acquire such a magnificent status of faith when the love of Allah in him supersedes all other loves, be that the love of wealth, progeny or anything else. That is the standard, which every true believer should try to achieve.

The Promised Messiah عليه السلام says:

"God, addressing me, said that I should let my Jamaat know that those who believe and their belief is totally pure without any impregnation of worldly pleasures, and whose faith is not polluted by hypocrisy or cowardice and they are not deprived of faith or submission in any sense, will be amongst the favourites of Allah, and Allah says that it is they whose move is a step towards righteousness."

(Risala Al-Wasiyyat, Ruhani Khizaen, vol.20, pg. 309).

That is then the true standard of faith and when a person enters in this age group, as I said, when life is on the slide, it is absolutely important that this matter be given even greater attention that our slogan 'We are helpers of Allah' should be purely for the sake of Allah and for seeking His pleasure. Every step that we raise in His path should be one that takes us closer to Him. Our eyes should be on the worship of Allah and our attention should be on being prepared to offer any sacrifices for conveying the message of Allah and we should be setting high moral standards. Fulfilling the rights of mankind should be our objective along with instilling high morals in those around us and continuing in our effort to carry out obligations towards mankind. There should be no laxity in discharging our responsibilities, which include obligations to Allah and obligations to mankind. We should never become lax about any of those. We should never be negligent. When such qualities will develop in us then we can say that in fulfilling our pledge we have tried to follow in the footsteps of those who are called the Companions of the Holy Prophet صلى الله عليه وسلم who set a shining and dazzling precedence of abiding by this pledge. They were people of two categories. One group is known as 'Muhajir' (Emigrants) and the other, 'Ansar' (Helpers). As far as becoming Ansar like the disciples of Jesus عليه السلام is concerned, when Companions of the Holy Prophet [saw] received Allah's directive 'become the helpers of the faith of Allah', everyone whether Muhajir (Emigrants) or Ansar (Helpers), rushed to join in the race for the honour and their amazing performance was super. All those extraordinary standards

of sacrifices and a complete transformation of their selves was on account of their boundless love for Allah and His Prophet صلى الله عليه وسلم. That love sprouted from the strength of their faith. The standard of their worship was matchless. The standard of their sacrifice of life, wealth and time for the sake of their faith was also matchless. Their standards of mutual love and care for each others' rights were truly amazing. These were people about whom Allah the Exalted had said:

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph."

(Al-Tauba, i.e. Chapter 9, verse 100).

Poem

OUR LEADER: HOLY PROPHET صلی اللہ علیہ وسلم

An Urdu Poem by The Promised Messiah علیہ السلام

He is our leader, who is the source of all light; His name is Muhammad صلی اللہ علیہ وسلم; he alone is my beloved.
All Prophets are holy, one better than the other; But from the Almighty, he is the best of the creation.

He is far better than those before him, he is a darling in his qualities; Every eye is focused on him, he is the full moon which dispels all darkness.
Those who came earlier, were fatigued halfway; He it is who brought us to the shore; May I be sacrifice; he alone is the guide.

He removed the screen, and showed the secret path; He joined the hearts to the Beloved, such a friend he is!
That Friend, beyond all physical limitations, that Unseen Beloved; We saw through him, so he is the true guide.

Today he is the King of faith; the Crown of the apostles; He is pure and holy, this is his eulogy.
All commandments ordained by the True God were demonstrated in practice by him; He revealed all secrets, an excellent gift is this.

His vision is far-reaching like a telescope, his heart is close to the Friend; In his hands is the light of faith; he is the fountain of light.
He revealed the weighty secrets of faith; He is the King who grants wealth.

I am a sacrifice at that light; 1 belong entirely to him; He is all, what worth do I possess? This is the final verdict.
That Unique Beloved is the source of all learning; All else is a mere tale, this is the truth unblemished.

We found everything through him, 0 Allah! You are a witness; He is that manifestor of Beauty, who showed us the Truth.
We were blind of the heart, with hundreds of knots upon the hearts; The one who opened the locks is this very Mujtaba—accepted one.

(Qadian ke Arya aur Hum, Ruhani Khazain Vol. 20, p. 456]

An elementary study of Islam

A lecture delivered by Hadhrat Khalifatul Masih IVرحمہ اللہ تعالی

In University of Seville, Spain on 12th March 1990 (Part IV)



FASTING

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Where it is not mentioned clearly, it is likely that it may gradually have either been discontinued or have petered out through gradual decay in practice. The case of Buddha is an interesting example. He started his quest for truth with a severe form of fasting, but later on it is said that he abandoned this practice because it had adversely effected his health. In view of this one can understand why he discontinued, but this does not in any way indicate that he had ceased to believe in fasting. Perhaps that is why some Buddhists, here and there, still observe some form of fasting.

Fasting in Islam is a highly developed institution, and needs to be studied in depth. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Quran is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make up so the very essence of fasting.

During the day, apart from restraining from food and water, all is Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer. No indulgence in carnal pleasure is allowed; even husband and wife during the day lead separate lives, except for the formal human relationship common to all people.

In Islam, alms-giving and care for the destitute is so highly emphasised that it becomes part of a Muslim's daily life. However when it comes to Ramadhan, the month of fasting, Muslims are required to redouble their efforts in this field. It is reported of the Holy Prophet that spending in the cause of the poor was a routine daily practice with him which has been likened unto a breeze, never ceasing to bring comfort and solace to the needy. However, during Ramadhan, the reporters of the Ahadith - the sayings of the Holy Prophet صلی اللہ علیہ وسلم remind us that the breeze seemed to pick up speed and began to blow like strong winds. Alms-giving and care for the destitute are so highly emphasised, that in no period during the year do Muslims engage in such philanthropic purposes as they do during the month of Ramadhan.

2. Other obligatory fasting is most often related to the condoning of sins by God. This also includes violation of the obligatory fasts.

The optional fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. Although a majority of Muslims do not go beyond the month of obligatory fasting, some keep fasts now and then particularly when in trouble. As it is expected that the prayers offered in fasting are more

productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah's special favours. There no limit to this, except that the founder of Islam strongly discouraged those who had vowed to fast continuously for their whole life. When the Holy Prophet (saw) came to learn of one such case, he disapproved of the practice and censured the man for attempting to achieve liberation as if by forcing his will upon . He told the person concerned that: 'Just by putting yourself to trouble or discomfort, not only will you be unable to please God, but you may even earn His displeasure.' He pointed out that over emphasis on austerity is likely to make one negligent towards one's wife and children, kith and kin, friends etc.

The Holy Prophet (saw) reminded him specifically of his responsibilities in the area of human relationship: 'Do your duty to God as well as the creation of God equitably' was the advice. To some, after their insistent petulant begging, he permitted optional fasts only in the style of David, peace be upon him. The Holy Founder of Islam told them that it was the practice of David to fast one day and abstain from doing so the next. Throughout his life, after he made this vow, he kept the fast on alternate days. So the Holy Prophet (saw) said 'I can only permit you that much and no more.'

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger,. poverty, loneliness and discomforts mean to the less fortunate sections of society. Abstention from even such practices during the month of Ramadhan as are permissible in everyday life plays a constructive role in refining the human character.

JIHAD - THE HOLY WAR

It is a very important question, which relates to the propagation of all divine messages. It relates to the instrument of propagation Adherents of almost all religions, as they move away in time from the source, are invariably known to have employed coercion either to keep people within the fold of their religion, or to convert others into their faith. But according to the Holy Quran, this in no way reflects upon their religion's attitude to coercion. No religion at its source has ever permitted the use of force in any form whatsoever. In fact all religions have been made targets of coercion, and no efforts were spared by their opponents to arrest the growth of religions at their source and to annihilate them completely. Every time a new prophet came, attempts were invariably made by the enemies to suppress his message through the use of force and merciless persecution. It is the most tragic irony, therefore, that of all the books, the Holy Quran is singled out today as proponent of the employment of coercion for the sake of the spread of its message. Even greater tragedy lies in the fact that it is the Muslim clergy itself which loudly propounds this view, blatantly attributing it to the Holy Quran.

The Holy Quran, it should be remembered, is the only Divine book which absolves all the prophets of the world, wherever and in whichever age they were born, of the crime of coercion in relation to the spread of their message. Hence, it is inconceivable that the Quran should present its Holy Prophet (saw) as the harbinger of an era of bloodshed in the name of peace, and hatred in the name of love of God. This is no place to engage in intricate polemical discussions, so this brief introduction should suffice here. According to the Quran, the Holy War, called Jihad, is in reality a holy campaign which uses the help of the Quran to bring about a spiritual revolution in the world.

فَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَجَـٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا

"Fight against them by means Of it (the Quran) a great fight *Surah Al-Furqan" (Ch. 25, V,53)*

These are the very words of the Quran which throw light on the nature of Jihad. It must be fought by means of the Quran and the Quranic message alone. Again, to tame one's rebellious nature into complete submission to God is another form of Jihad which is in fact the greater Jihad, according to the Holy Prophet of Islam. On returning from a battle, he is reported to have said:

رَجَعْنَا مِنَ الجِهَادِ الاَصْغَرِ اِلَى الجِهَادِ الاَكْبَرِ

"We are returning from the lesser Jihad to the greater Jihad."

Of course, defensive war is permitted only on the condition that the enemies initiate hostilities and raise sword against a weak, defenceless people for having committed the only crime of declaring that God is their Lord. All offensive wars according to Islam are unholy.

PREDESTINY AND FREE WILL

The issue of destiny is a very complicated one, which has been debated through the ages by philosophers and divines alike. In almost every religion there is some reference to the nature of destiny.

We can divide those who believe in destiny into two major categories. Those with the commonly held blind belief in destiny portray it as predetermination by God of everything big and small. This view is popular with some cryptic sects of Sufis, who live a life apart from the common people. They claim that man has no control over anything. Everything is predetermined. As such all that happens is the unfolding of the grand plan of destiny, known only to God. This is a very problematic concept of the plan of things and inevitably leads to the question of crime and punishment, penalty and reward. If a man has no choice, then there should be neither punishment nor reward for his actions.

The other view is that of free choice, with destiny playing practically no role in whatever man decides and executes.

During the discussion on destiny, another important philosophical issue finds its way into the debate, adding further complications, and that is the question of pre-cognition. What does the pre-knowledge of God have to do with the things to come? That is the question, the answer to which has been rather poorly handled by both parties in the debate. We do not propose to enter into a lengthy review of the comparative merits of the arguments of the believers and unbelievers of destiny, but would only attempt to portray the Islamic viewpoint.

Destiny has many categories, each playing a distinct role in their respective spheres of operation, working simultaneously. The laws of nature reign supreme, and none is above the influence of them. This is the general plan of things which can be referred to as the widest concept of destiny. Whoever follows the laws of nature with a profound understanding of them, will gain some advantage over others who do not. Such people are always destined to benefit and to shape a better life for themselves. But none of them is predestined to belong to any specific grouping in relation to their being on the right or wrong side of the laws of nature.

There was a time in the era just preceding the Renaissance in Europe, when the Muslim world of the orient was far more advanced in its understanding of the laws of nature. The Muslims consequently were in a position to draw benefits attendant upon this knowledge. When, later on, this unprejudiced and open minded study of nature shifted to the West, it ushered in a new day of light of knowledge for the West, while the East began to plunge into a long, dark night of wishful thinking, superstition and dreaming. This is destiny of course, but of a different type. The only law which is predetermined in relation to this destiny, is the unchangeable command that whoever studies nature without prejudices, and permits himself to be led to wherever the laws of nature would lead him, he would tread the path of eternal progress. This is the general and all-pervasive category of destiny which transcends everything, except the laws of destiny relating to religion.

Before taking up the discussion of destiny in application to religion, we should further explore some areas of this universal destiny of the laws of nature; in their larger global applications, they exhibit some features of predetermination, but of a different type than commonly understood. In this sense we are speaking of such seasonal or periodic changes in atmospheric balances, which represent a very complicated eco-system in which even distant events such as sun spots play a role. Similarly, the meteoric invasion of planets bring about certain changes, which are reflected upon the earth through corresponding variations in weathers, climates etc. These larger influences, together with periodic alterations in climates (which are caused by various factors, many of which are as yet undetermined), sometimes bring about subtle changes in the growth patterns of vegetative and animal life on earth. Again there are factors responsible for droughts or shifting of seasons from one part of the earth to another. Ice-ages and global warming, in alternation, are but some consequences of various cosmic influences. However, these larger influences do not specifically effect an individual's life on earth, but in the final analysis, as individuals are all members of the Homo-Sapiens family, they are effected to a degree.

There is no evidence to indicate that each man's life is pre- ordained, and that he has no choice or option in choosing between good and bad, right and wrong. The Holy Quran categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil:

لَآ إِكْرَاهَ فِي ٱلدِّينِ

"There shall be no compulsion in matters of faith. *Surah Al-Baqarah" (Ch. 2: V.257)*

And:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ

"Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. *Surah Al-Baqarah" (Ch. 2: V.287)*

And again:

وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ

"And that man will have nothing but what he strives for. *Surah Al-Najm" (Ch. 53: V.40)*

However, in relation to religion, there are some spheres of destiny which are predetermined and unchangeable. They are referred to in the Holy Quran as the Sunnah of God. One such Sunnah is the destiny that God's messengers will always be victorious, whether they are accepted or not. If they are rejected, it is the opponents whose designs are frustrated. The prophets, their messages and mission must always prevail, regardless of how powerful their enemies may be -- a few examples in the living history of man are the confrontations between Moses عليه السلام and Pharoah, between Jesus عليه السلام and his opponents, and between Muhammad (saw) and his adversaries. The triumph of religion is what remains as the legacy of past struggles between prophets and their adversaries. Abraham عليه السلام and his faith, and those who uphold him and his message, predominate the world. Moses عليه السلام and those who revere him, Jesus عليه السلام and his message, and the Prophet Muhammad صلى الله عليه وسلم and what he stood for, almost dominate the entire world. But none is found today who uphold the cause and values of their opponents. This destiny does not come into play in other confrontations between men and men. The general rule there is that the strong will annihilate the weak. In religious destiny, it is the converse which becomes an inviolable principle.

Although the laws of nature run a smooth course and one does not normally find exceptions to the general rules, but according to the plan of things inferred from various verses of the Quran, the laws of nature known to us belong to many categories and spheres. They do not clash with each other within their spheres, but when they stand at cross-purpose with other laws, the laws which possess greater force always prevail over the weaker ones. Even a law of the widest and farthest influence can be defeated within a small sphere by a more powerful one operating against it. Thermodynamic and electromagnetic laws in opposition to the laws of gravitation can win in limited areas of influence. However, the gravitational law is much wider in its influence, and more far-reaching. As man's understanding of nature develops from age to age, things which would have been rejected as impossible are becoming conceivable and matters of commonplace observation.

In view of this introduction, according to Islam, if God decides to favour a special servant of His with a special manifestation of some hidden laws, such manifestations are regarded by the onlookers as miracles and supernatural events. But these things happen in accordance with the laws of nature, which are subtly controlled to bring about an amazing effect. Here, destiny plays a specific role in the life of a special servant of God.

Similarly, destiny can also be understood in relation to the genetic, social, economic or educational background of the individual, who seems to be a helpless product of circumstances. This helplessness of the individual makes his destiny, over which he has no control. Thus it is said that a rich man's child is born with a silver spoon in his mouth.

The circumstances in which a person is born, the society in which he is grown, the day-to-day game of chance which plays a role in everybody's life, the strikes of so-called luck in favour or against one, the accidents which one may escape or fall prey to, are all such areas where the individual has very little choice. Yet it may not be assumed that he was particularly targeted for such events or accidents which play an important role in the making or unmaking of his life.

Individuals who are born in homes riddled with poverty are far more likely to fall prey to petty or even serious crimes. Poverty is the most compulsive force of all factors which create and promote crime. If this is understood to be destiny, then it will cast a grave reflection on the Creator. So, first of all it should be clearly understood that destiny is only part of a grand scheme of things which does not issue particular edicts against people in particular families. In a larger economic plan, there are bound to be more fortunate and less fortunate people with relative advantages and disadvantages. It is wrong to

say that they were individually stamped by a maker of destiny, even before their births, to be born under certain specific circumstances. Yet, there are other questions to be answered. How would they be treated in relation to the crimes committed by them, as against those who are born in comparatively healthier circumstances, and who have very few, if any, background factors to egg them onto crime? If the crime is the same, shall they be treated alike? The Holy Quran answers this intricate question in the following verse:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"No soul will be burdened beyond its capacity". *Surah Al-Baqarah (Ch. 2: V.287)*

This means that background factors, social and other, that surround a person, will certainly be taken into account, and he will be judged accordingly. In the sight of Allah, it is not just the crime itself which is mechanically punished, but all factors which go into the making of the crime are also brought into consideration, with the ultimate result that justice will be done. The fortunate and the unfortunate will not be judged with equal severity, and most certainly, license will be given to the environment and the background of a person who commits crime. Likewise, acts of goodness will be rewarded far more in the case of a man whose circumstances are likely to discourage him from doing good, than a man whose environment is one in which acts of goodness are taken for granted.

Thus the issue of destiny is highly complicated, but as the ultimate decision lies in the hands of the All-Knowing, All- Beneficent, All-Powerful and All-Wise God, in the final analysis, the dictates of justice will indeed prevail.

There are certain areas in which man is free to exercise his will, where he can choose between good or bad, right or wrong, and for which he will be held responsible. On the other hand, there are areas in which man has little choice of his own, and appears to be a pawn in the hand of the mover. The general plan of things in nature, which covers and controls the destinies of nations and peoples, is one such area. The circumstances of a wider application make an individual of society completely helpless; he has no choice but to move along like a straw being carried by the waves of a river in spate.

The subject of destiny is a very complicated and vast one, and requires a separate and fuller treatment. So, with these few hints, we would like to bring this discussion to an end.

LIFE AFTER DEATH

The question of life after death has always agitated the minds of people belonging to all religions and all ages alike. There is also the atheistic view which totally denies the possibility of life after death. The religions which believe in life after death can be divided into two categories.

1. Those which believe in the reincarnation of the soul of a dead person into a new human or animal form of existence.

2. Those which believe in an otherworldly state of existence after death.

The atheistic view is outside the domain of this discussion. As far as Islamic doctrine is concerned, Islam belongs to that category of religions which totally rejects all possibilities of reincarnation in any form. But those who believe in some otherworldly form of spiritual or carnal existence are divided among themselves on so many planes. Within each religion the understanding differs. Hence, with reference to the views held by the followers of various religions, no belief can be attributed to them without fear of contradiction.

In Islam itself there are different views held by different sects or Muslim scholars. The general understanding tends to perceive the otherworldly form as very similar to the carnal one here on earth. The concept of heaven and hell consequently present a material image rather than a spiritual image of things to be. Heaven is presented, according to their concept, as an immeasurably large garden literally abounding in beautiful trees casting eternal shadows under which rivers will flow. The rivers would be of milk and honey. The garden will be fruit bearing and all man may desire of fruits would be his at his command. The meat would be that of birds of all sorts; it is only for one to wish which meat he particularly craves. Female companions of exceeding beauty and refinement would be provided to the pious men, with no limit imposed on the number, which will be decided according to their capacity. As many as, they can cope with will be theirs. What would they do? How would they relate with each other? Will they bear children or lead a barren life of enjoyment? These are all the moot questions. The

enjoyment, as it is conceived, is intensely sensual. No work to be performed, no labour to be wasted, no effort to be made. A perfect life (if such life can be called perfect) of complete and total indolence, with the option of overeating and over-drinking, because also wine will be flowing close to the rivers of milk and honey. No fear of dyspepsia or intoxication! Reclining on heavenly cushions of silk and brocade, they will while their time away in eternal bliss -- but what an eternal bliss!

In Islam, there are others who categorically reject this naive understanding of the Quranic references to heaven, and prove with many a reference to verses of the Holy Quran that what it describes is just metaphorical imagery which has no carnality about it. In fact, the Holy Quran makes it amply clear that the form of existence of the life to come will be so different from all known forms of life here on earth, that it is beyond human imagination even to have the slightest glimpse of the otherworldly realities.

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

"We will raise you into a form of which you have not the slightest knowledge." *Surah Al-Waqiah (Ch. 56: V.62)*

This is the categorical statement of the Quran on the subject. In recent times, the founder of the Ahmadiyya Community, Hadrat Mirza Ghulam Ahmad عليه السلام of Qadian, presented this view of spiritual existence as against carnal existence in his unique and outstanding treatise entitled 'The Philosophy of the Teachings of Islam". All views propounded in the book are well documented with Quranic references and traditions of the Holy Founder of Islam. A brief account is reproduced here.

According to his profound study, the life in the hereafter would not be material. Instead, it would be of a spiritual nature of which we can only visualise certain aspects. We cannot determine precisely how things will take shape. One of the salient features of his vision of the hereafter concerns the soul giving birth to another rarer entity, which would occupy the same position in relation to the soul as the soul occupies in relation to our carnal existence here on earth. This birth of a soul from within the soul will be related to the sort of life that we have lived here on earth. If our lives here are spent in submission to the will of God and in accordance with His commands, our tastes gradually become cultured and attuned to enjoying spiritual pleasures as against carnal pleasures. Within the soul a sort of embryonic soul begins to take shape. New faculties are born and new tastes are acquired, in which those accustomed to carnal pleasures find no enjoyment. These new types of refined human beings can find the content of their heart. Sacrifice instead of the usurpation of others' rights becomes enjoyable. Forgiveness takes the upper hand of revenge, and love with no selfish motive is born like a second nature, replacing all relationships that have ulterior motives. Thus, one can say a new soul within the soul is in the offing.

All these projections regarding the development of the soul are inferences drawn from various verses of the Holy Quran, yet the exact nature of future events cannot be precisely determined. One can only say that something along these lines would take place, the details of which lie beyond the reach of human understanding. There are certain aspects of the new life which need to be discussed. The concept of hell and heaven in Islam is completely different from the normally held view. Hell and heaven are not two different places occupying separate time and space. According to the Holy Quran, the heaven covers the entire universe. 'Where would be hell then?' enquired some of the companions of the Holy Prophet. 'At the same place', was the answer, 'but you do not have the faculty to understand their coexistence.' That is to say in ordinary human terms, they may seem to occupy the same time-space, but in reality because they belong to different dimensions, so they will coexist without interfering and inter-relating with each other.

But what is the meaning of heavenly bliss, the tortures of the fire of hell? In answer to this question, the Promised Messiah عليه السلام has illustrated the issue in the following terms: If a man is almost dying of thirst, and is otherwise healthy, cool water can provide him such deeply satisfying pleasure as cannot be derived from the ordinary experience of drinking water, or even the most delicious drink of his choice. If a man is thirsty and hungry as well, and he needs an immediate source of energy, a chilled bunch of grapes can provide him with such deep satisfaction as is not experienced by the same in ordinary circumstances. But the pre-requisite for these pleasures is good health. Now visualise a very sick man, who is nauseating and trying to vomit whatever liquid is left in him, and is at the verge of death through dehydration. Offer him a glass of cool water, or a chilled bunch of grapes, then not to mention his accepting them, a mere glance of them would create

a state of revulsion and absolute abhorrence in him.

In illustrations like these, the Promised Messiah عليه السلام made it clear that hell and heaven are only issues of relativity. A healthy soul which has acquired the taste for good things, when brought into close proximity of the objects of its choice, will draw even greater pleasure than before. All that a healthy spiritual man was craving was nearness to God and His attributes and to imitate divine virtues. In heaven, such a healthy soul would begin to see and conceive and feel the nearness of the attributes of God like never before. They, according to the Promised Messiah, would not remain merely spiritual values, but would acquire ethereal forms and shapes, which the newly born heavenly spirit would enjoy with the help of the erstwhile soul, which would function as the body. That again would be a matter of relativity. The converse will be true of hell, in the sense that an unhealthy soul would create an unhealthy body for the new soul of the hereafter. And the same factors which provide pleasure to the healthy soul would provide torture and deep suffering for this unhealthy entity.

When we refer to mind or soul in comparison to our carnal body, there is a vast difference in the nature of their existence, which is almost inconceivable. Every part of the body is alive and is throbbing with life, not only in material terms but also in awareness. Every particle of the human body is gifted with some sort of awareness. Scientists try to express that awareness in terms of electronic pulses, but that is a very crude way of describing the overall awareness of the conscious and subconscious mind and the immune system and other independent functions of the human body, which still lie far beyond our power of comprehension.

So what is that awareness? How can it be defined and explained -- that Ultimate 'I' in every living thing. Can we refer to it as ego in psychological terms? But never has a psychologist succeeded in defining the ego. It is that something which in religious terms is described as the soul. There is no way we can measure the distance between the soul and the carnal body. In terms of rarity, the soul even in our crudest perception, is so rare and ultra-refined that in no way can it be likened to the body that it occupies. Now try to conceive the scenario of the birth of a soul within the soul over a period of billions of years. At the end of a long day, we find a soul within a soul, which would have the same comparison in terms of rarity as a human soul here on earth has with the human body. Something similar to this will take place, and in relative terms, the future existence of life would also have two states combined into one entity. In relative terms, one state would be like body and the other like soul. In comparison to our bodies, our soul would appear like a body to the newly evolved essence of existence.

For further details, readers are advised to read the full treatise, which deals not only with this subject, but also discusses some other very interesting topics which agitate the minds of people the world over.

In short, each individual creates his own hell or his own heaven, and in accordance with his own state each heaven differs from the other person's heaven, and each hell differs from the other person's hell, though apparently they occupy the same space and time in otherworldly dimensions.

What happens to man's soul between the time of his carnal death and his resurrection on the Day of Judgement? The Holy Prophet صلى الله عليه وسلم is reported to have said that after our death windows will open up in the grave; for the pious people, windows open from heaven, and for the wicked people they open towards hell. However, if we were to open up a grave, we would not find any windows! So, literal acceptance of these words will not convey the true meaning of this subject. It is impossible that the Holy Prophet صلى الله عليه وسلم should ever misinform us, hence here he had to be speaking metaphorically. Had it not been so, then every time we dig up a grave, we should find windows, either opening into hell, or letting in the fragrant and pleasant air of paradise. But we witness neither of these. So what do the Holy Prophet's words mean?

The grave is actually an intermediary phase of existence between this life and the life to come. Here, spiritual life will progress gradually through many stages until it reaches its ultimate destiny. Then by the Command of Allah, a trumpet will be blown, and the final spiritual form will come into being. In this interim period, different souls would pass through a semblance of heaven or hell before reaching their final stage of perfection, fit and ready to be raised into a completely transformed entity. The Quran illustrates this concept beautifully:

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

"Your first creation and your second creation will be identical." *Surah Luqman (Ch. 31: V.29)*

Pondering over the birth of a child from a single cell, one finds the following Quranic statement:

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ

"See how God gives you various shapes in the womb." *Surah Al-Imran (Ch. 3: V.7)*

Now, this subject is related to the subject of the two identical creations mentioned above. Take for example the case of such children as are congenitally ill. They do not suddenly contract illness at the time of delivery, rather they gradually develop into a state of morbidity which is progressive and which starts from the time of their early embryonic stage. Similarly, the soul of a person who is spiritually diseased, in that embryonic stage before its final resurrection on the Day of Judgement, will suffer through a semblance of hell and will remain uneasy in that period of the grave as does an unhealthy child in the womb of its mother. The ways of a healthy child are totally different, even his kicking is appreciated by the mother.

The question that now arises is: Will the soul also progress as does the child in the mother's womb, and will it pass through all these stages? The answer to this can be found in the very same verse of the Quran: 'Ma khalakakum wa ma basukum illa ka nafsin wahidin' -- your first creation and your second creation will be identical.

To understand the second creation, we need to understand the way a baby takes shape in a mother's womb. These forms apparently only take nine months to develop, while in reality the creation of life is spread over billions of years. Going back to the beginning of zoological life, the baby passes through almost all the stages of the evolution of life. From the beginning of the pregnancy, through to its culmination nine months later, the development of the child reflects all the stages of creation. In other words, all the phases of evolution are being repeated in those nine months, one after the other, and at such great speed that it is beyond our imagination. It keeps alive the stages of the system of evolution, and presents a picture of it.

The creation of life underwent a long period of development to reach the form that we witness in nine months. This sheds light on the fact that the period of our first creation was very long, and our second creation will also span a long period. By studying these nine months we can learn something of the billions of years of the history of life, and also about the evolution of souls in the next world. It is perhaps safe to infer that the time from the early origin of life to the ultimate creation of man, would perhaps be needed once again for the development of the soul after the death.

In support of this reasoning, the Quran categorically declares that when the souls are resurrected they will talk to one another, trying to determine how long they tarried on the earth. Some will say, 'We tarried for a day' while others will say 'for even less than a day.' Allah will then say: 'No, even that is not correct.' In other words, Allah will say that 'You tarried on earth for much less than what you estimate.' In reality, the relationship of one life-span to a small part of the day is more or less the same ratio that the time of the soul's resurrection will have to its previous entire life. The further away something is, the smaller it appears. Our childhood seems like an experience of just a few seconds. The greater the distance of the stars, the smaller they appear. What Allah is trying to tell us is that we won't find ourselves being judged the very next day after we die. Instead, judgement will take place in such a distant future that our previous lives will seem like a matter of a few seconds to us, like a small point a long way away.

In short, man's resurrection is described as a transformation that he cannot envisage and an event that is as certain as his existence here on earth. All these subjects have been explained in detail in the Holy Quran

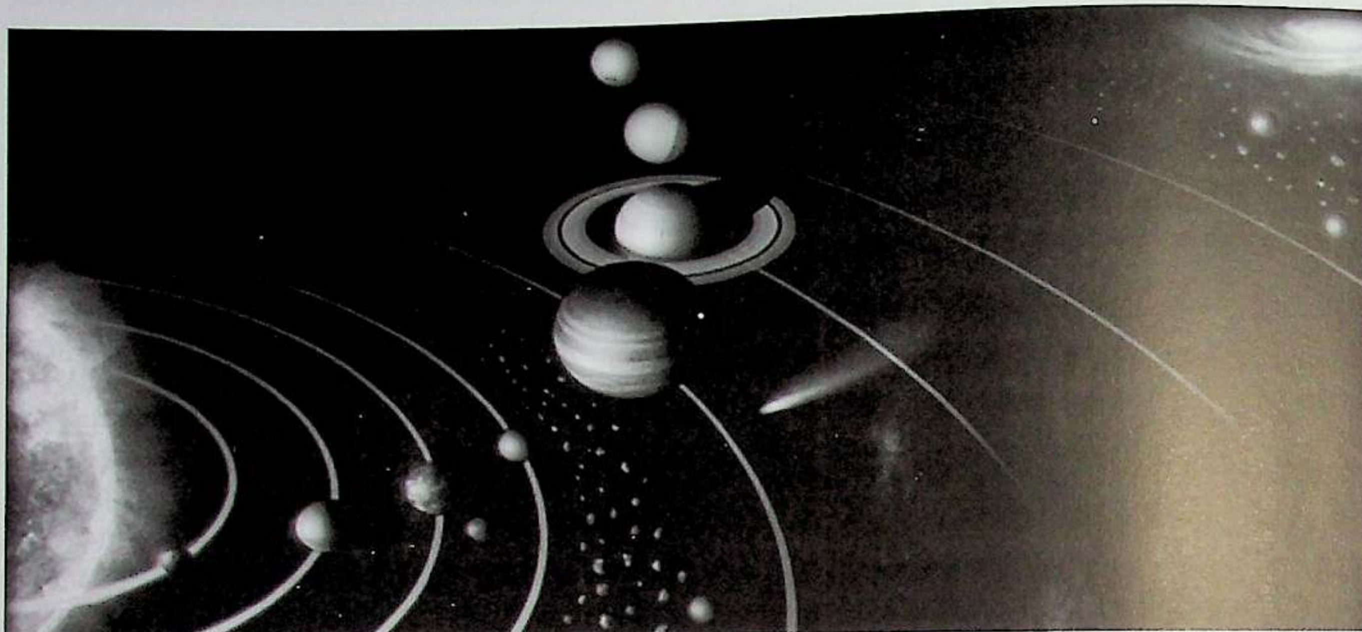
CONCLUSION

We draw the attention of the audience to a grave injustice done to Islam by the Western world. As has been well demonstrated, with reference to the teachings of the Quran and the injunctions of the Holy Prophet, Islam can only be described as a religion of peace. It covers all aspects of human life and delivers a message of peace to its adherents in their relationship to fellow human beings as well as in their relationship to God. Without prejudice or fear of contradiction, we can assert that no other religion emphasises peace even a part as much as Islam does. Although, followers of many a religion do make similar claims, here we are talking of a claim which should be fully supported by injunctions contained in the divine scriptures. If however, every religion emphasises to the same degree the role of peace in human affairs, it is a most welcome gesture,

... continueed on page 17

Creation of Heavens and Earth as per Bible and Quran (PART II)

(Khalid Saifullah Khan)



First of all, being the "Rabbul-A'lameen" (Creator of all the worlds), He created the material universe. Then in second stage, He, as 'Rahman' (The Gracious) created the living beings (plants, animals and man etc.) and showed His mercy to all the living beings, before having done anything by them to deserve or earn it. The 'Al-Rahman' is One Who shows mercy gratuitously and extensively to all creation without regard to their effort or work and bestows gifts even before their birth. Rahman God takes care of the physical as well as spiritual needs by sending Prophets and Books.

In the third stage, God manifested Himself as 'Al-Raheem' (The Merciful) and showed mercy in response to, and as a result of, the actions of man liberally and repeatedly in this world, to be continued in the life after death.

Then in the fourth stage, God manifests Himself as 'Ma'lik Yaum Al-Di'n' (Master of the Day of Judgement). In this capacity, He produces the final and collective result of man's labours, in this world as well as in the Hereafter.

Explaining it the Promised Messiah عليه السلام says:

"These are the four types of Divine grace that we have described in detail. It is now clear that the attribute 'Rahman' must take precedence over the attribute 'Raheem'; this also satisfies the requirements of proper syntax. For, a glance at the Book of Nature first encounters the universal Providence of God, and next His 'Rahmaniyyat' (Graciousness) and then His 'Rahimiyyat' (Compassionate mercy) and finally His attribute 'Malike Yaumiddeen' (the sole Dispenser of reward and punishment) and elegance of syntax requires that the order of priorities in the Book of Nature should be reflected in the Book of Revelation. Reversal of the natural order in narrative is tantamount to reversal of the law of nature and the natural order. It is an essential requirement that the order of narrative should be in accord with the order of nature so as to reflect it accurately and that whatever has natural and factual priority should have precedence in description also. The verse under consideration conforms to the highest standards of syntax and narrative. It is also a true picture of the natural order as it appears to every beholder. Is it not the most straightforward approach that Divine bounties should be set out in the Book of Revelation in the same order in which they occur in the Book of Nature? " (Braheen-Ahmadiyyah, pp 371-382, Footnote 11; Taken from Commentary on the Holy Quran, Vol I, Surah Fatiha, by the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of

Qadian, pp110-111)

Hence, according to the Holy Quran, Allah first created the heavens and earth and all that lies in between them; then He created plant life, animals and human being; then He manifested Himself upon the believers who followed His Prophets and Guidance and rewarded their good works. Finally, He manifests Himself to the righteous people, as Master of Judgement, in this life as well as the next, where they will continue to make spiritual progress and perfection, without end.

11. Meaning of "Spirit of God was hovering over waters" (Bible) and "God's Throne is on water."(Quran)

The Bible says that before the creation began "the Spirit of God was hovering over the face of the waters." (Genesis 1:2). The Quran says, "And He it is, Who created the heavens and the earth in six periods, and His throne (rests) on water, that He might try you which of you is best in conduct..." (11:8) In this verse, 'Arsh' signifies the Greatness, Majesty and Supremacy of God and the water as source of all the life. Metaphorically, the water also means the Word of God, which is the source of spiritual life of man. Explaining the meaning of "Arsh", the Promised Messiah (as) writes:

"It is not the belief of the Muslims that the Arsh is a physical or created thing on which God is seated. You may go through the Quran from the beginning to the end and you will not find it stated that the Arsh is a limited created thing. God has repeatedly said in the Holy Quran that He is the Creator of all things that have any existence. He is the Creator of heaven and earth, and souls and all their faculties. He is Self-Existing and everything exists because of Him. Every particle that exists is His creation. He has nowhere stated that the Arsh is something physical of which He is the Creator...Wherever the word Arsh has been used in the Holy Quran its meaning is the Greatness and Majesty and Supremacy of God. That is why it is not included among the created things." *(Naseem-e-Dawat pp 86-89; Essence of Islam Vol I, p 122)*

As water has been repeatedly described in the Quran as the source of all life (21:31; 25:55; 77:21; 86:7), the words 'His throne rests on water', signify that the great Divine attributes find their manifestation through living creatures, above all through man, who is the culminating point of all creation. These words may also mean that the attributes of God depend for their manifestation on His Word which has been compared to water at several places in the Quran. *(Note No.1300 of The Holy Quran, English translation and commentary under verse 11:8)*

It is, therefore, after the creation of all life, and above all the man, that God manifested His Greatness, Majesty and Supremacy through the physical and spiritual water (His Revelation). God is not a limited being, that before all creation His Soul was floating or hovering over water, as stated by Bible.

12. The universe will one day come to end and creation will be repeated, as it began.

Hadhrat Mirza Tahir Ahmad رحمہ اللہ تعالی writes:

"Whilst speaking of the first creation of the universe, the Quran clearly describes its ending into yet another black hole, connecting the end to the beginning, thus completing the full circle of the story of cosmos. The Quran declares: "(Remember) the day when, We shall roll up the heavens like the rolling up of scrolls..." *(21:105)*

The clear message of this verse is that the universe is not eternal. It speaks of a future when the heavens will be rolled up, in a manner similar to the rolling up of a scroll. Scientific descriptions illustrating the making of a black hole, very closely resemble what the Quran describes in the above verse.

A mass of accretion from space falling into a black hole, as described above, would be pressed into a sheet under the enormous pressure created by the gravitational and electromagnetic forces. As the centre of the black hole is constantly revolving around itself, this sheet – as it approaches – will begin to be wrapped around it, before disappearing into the realm of the unknown at last.

The verse continues: "...As We began the first creation, so shall We repeat it; a promise (binding) on Us; that We shall certainly fulfil." *(21:105)*

Following the eventual collapse of the universe into a black hole, here we have the promise of a new beginning. God will recreate the universe, as He had done before. The collapsed universe will re-emerge from its darkness and the whole process of creation will start yet again. This wrapping up and unfolding of the universe, according to the Holy Quran, appears to be an ongoing phenomenon." *(Revelation, Rationality, Knowledge and Truth pp 306-307)*

No mention of death of the universe and all life on it and its recreation is made in the Bible.

13. God manifests His attribute of 'Wahdat' (Singleness, transcendence) and 'Creation' (resemblance) in alternate periods.

The Promised Messiah عليه السلام writes:

"At another place it is said: 'Your Lord is Allah, Who created the heavens and the earth in six periods and then settled Himself on the Throne' ('Arsh'). *(10:4)*. This means that having created the heavens and the earth and all that is in them and having manifested His attributes of resemblance, He then addressed Himself to His station of transcendence and aloneness, in order to demonstrate His attributes of transcendence which station is beyond of beyond and is farthest away from creation. That station which is the highest is called the 'Arsh' (Throne).

The explanation of this is that in the beginning all creation was non-existent and God Almighty manifested Himself at a station which was beyond of beyond and is named the Throne, that is a station which is higher than and above all the worlds. There was nothing except His Being. Then He created the heavens and the earth and all that is in them. When creation came into being, He hid Himself and desired that He should be known through His creation. It must be remembered that Divine attributes never fall into permanent disuse. Except God, no one enjoys personal co-existence, but there is co-existence of species. No Divine attribute falls into permanent disuse, but there is temporary disuse. As the attribute of creation and the attribute of destruction, are inconsistent with each other, therefore, when the attribute of destruction comes into full operation, the attribute of creation falls into disuse for a period. In short, in the beginning it was the time of operation of the Divine attribute of Singleness and we cannot say how often this period repeated itself, except that it is eternal and without limit. In any case, the attribute of Singleness has priority in time over other attributes. That is why it is said that to begin with, God was alone and there was no one with Him. Then God created the heavens and earth and all that is in them and in that context He manifested His attributes that is Noble and Merciful and Forgiving and Acceptor of repentance. But He who persists in sin and does not desist is not left without chastisement. He also manifested His attribute that He loves those who repent, and His wrath overtakes only those who do not desist from wrongdoing and disobedience." *(Chashma Marifat, pp 260-264; The Essence of Islam, Vol I, pp 41-42)*

continued from page 14

which we do appreciate, and on which one can build hope for the future of mankind. In that case, it should be the prime responsibility of the religious leadership of all religions of the world to bring out the precious message of peace so much needed by mankind today.

Tragically, however, even the adherents of Islam present it as a threat to international peace by promoting terrorism in the name of God and in the name of the Holy Prophet صلى الله عليه وسلم of Islam, who was a living paragon of peace. If the West presents Islam as a religion of terror and denial of fundamental human rights, the fault is not entirely theirs. It is largely shared, to say the least, by the clergy of various Muslim denominations. To talk of religious supremacy in all other areas of human interest, and to maintain at the same time that Islam emphatically denies the internationally accepted concept of human rights, is enough in itself to blemish the image of Islam.

Irrespective of whether the divine scriptures of other religions have presented the ideal of universal peace or not, it can be said without fear of contradiction that all religions seem to be inclined to such an ideal. This lays the foundation for a concerted effort on the part of the religious leaders of the world to work jointly for global peace. Instead of playing up our differences, it would be far more advisable and advantageous if the religious leadership highlighted points of agreement. This we are certain would be accepted as the binding factors between all religious denominations. Consequently, it could lead to the bringing together of the entire human race, regardless of country, creed or colour. If religions do not undertake this work, none else can, because this is the only force capable of transcending national, geographic and racial barriers.

With this earnest appeal to the leadership of the world religions, we bring this short treatise to a close, hoping for the best. The quest for peace is a matter of human survival, and as such should not be taken lightly.

September & October 2012

صَلِّ عَلٰى نَبِيِّنَا صَلِّ عَلٰى مُحَمَّدٍ

Tabligh News Letter




Tabligh Exhibition on the Ijtema Ansarullah UK 2012






Tabligh News Letter preparation team

Shakil Ahmad Butt

Qaid Tabligh

Mohammad Mahmood Khan,

Munir Ahmad Raja

Naibeen Qiadat Tabligh




www.muslims4peace.org.uk

Majalis & Ansaar who Participated in Tabligh Activities (1st Sep to 15th Oct 2012)

Region	Majlis	Ansaar
London	Mosque Mosque West Putney Raynes Park West Hill	Anas Ahmad Khan, Maqsood Ahmad Tahir, Irfan Ahmad, Imtiaz Ahmad, Rafee Ahmad, Rasheed Shakir Abdul Sami Qureshi, Mohammad Zaferullah, Ismatullah Ch, Bareera Mahmood, Maulvee Nazeer Ahmad, Nazeer Iqbal, Tariq Safder
Baitun Noor	Clapham Colliers Wood Mitcham Peckham Tooting Upper Mitcham Balham	Naeem Ahmad, Naseeb Anwer, Afzal Javed, Hafiz Furqan, Nazim Rasool Butt, Jamil Ahmad, Malik Nasir, Azizullah Khan, Mubarik Qadiani, Salah Uddin, Rana Shahbaz, Rana Saeed, Chaudary Ghulam Ahmad, M Amjad, Jamal Uddin Shamas, M Fraz, Raihan Ahmad, Sarfraz Ahmad, Naeem Ahmad Butt, Abdul Shkoor Khan, Abdul Rashid Witol, Ahmed Yanful, Hrun Asamoah, Sadique Quansah, Mamoduo Sesay, Zeeshan Ahmad, , Hafiz Furqan, Nasir Malik, A Basit Qysar, Harun Asamoah, Dr Sani, Naseer Abid, Hbibur Rahman Ghaori, Mashood Aslam, Shahid Mahboob, Abbas Ahmad, Maqsood Ahmad, Khawaja Majid, Attaul Qadir, Masood Ali Kabir, Wakiuz Zaman,
Midlands	Nottingham Peterborough Coventry Northampton Walsall	Shahid Karim, Tariq Khan, Naeem Mufti Hasan Mohammed, Suleman Yusuf, Malik Mumtaz Ahmad Amjad Mahmood, Tanwir Dar, Habib Ullah Syed Aamir Sikander, Rafi sahib, Mosa sahib, Salman Yusuf, Mushtak Ahmed Baig , Ghulam Ahmad Khadim.
North West	Liverpool Manchester North Preston	Fazl-a-Umar, Ajiz sahib, Sheikh Muhammad Waseem Hayat, Pir Daud Ahmad Kamrul Akhter Khan, Mohammad Kaisar Alam, Iftikhar ul Haq Khan, Hamid Sahib, Monwar Sahi, Abdul Hafiz Khan, Shamas Mir, Irfan Ahmed, Muhammad, Aleem Hayat, Mian Nasir Ahmad.
South	Shirley	Nasir Ahmad, Safeer Ahmad, Umair Ahmad.
South West	Swansea Cardiff	Munawar Ahmed Mughal, Sadat Ahmed, Anwar Sheikh, Safeer Ahmed, Asif Nasir Ahmed, Mohammed Ikran Dar, Feroze Ahmed Domun, Khalid Mubashar Ahmed, Safeeruddin Khan, Dr. Tahir Ahmed Khan, Ehsanullah Malik Munawar Ahmed Mughal, Sadat Ahmed, Anwar Sheikh, Naseer Tahir.
Baitul Futuh	Epsom New Malden Lower Morden	Zafer Zafri, Ayaz Rathor, Naseer Ahmed, Asif mansoor, Dr Hamidullah, Nabeel Ahmed, Mubashir Zafari, Ch Kaleem Anjum, Tahir Bashir, Jamil Ahmed, Naseer Rehman, Faiz Ahmed, Nadeem Jamal, Safeer Ahmed, Mirza Rasheed, Bader sahib.
Islamabad	Oxford	Ahmad Omer, Khalid Omer, Naeem Ahmad, Dr. Umer Hayat, Sayed Mullik

Certificates Distributed by Hazoor-e-Aqdas to the Best Regions And Majlis in Tabligh Activities

Best Majalis in Tabligh Activities

S No.	Majlis	S No.	Majlis
1	New Malden	13	Bradford South
2	Fazl Mosque	14	Upper Mitcham
3	Wandsworth	15	Colliers Wood
4	Liverpool	16	Deer Park
5	Mitcham	17	Cheam
6	Sutton	18	Epsom
7	Thornton Heath	19	North Wales
8	Manchester North	20	Glasgow
9	Manchester South	21	Roehampton
10	Birmingham Centre	22	West Hill
11	Birmingham East	23	Crawley
12	Bradford North		





Best Regions in Tabligh Activities

London Region (1st Position)
Baitul Futuh Region (2nd Position)
Baitun Noor Region (3rd Position)
North West Region (1st Position in Small Regions)



Certificates issued to Daiyan-e-ilallah on the National Ijtema Ansarullah UK 2012

Majlis	Name	Majlis	Name
Colliers wood	Rana Abdul Latif , Zaki Khan	Blackburn	Mohammad Shafiq
Mitcham	Malik Nasir Ahmad , Muhammad Aslam Javaid	Preston	Dawood Ahmad Pir
Thornton Heath	Tauseef Ahmad , Iftikhar Ahmad , Qamar-u-Zama Baloch	Bradford North	Kaleem ullah Amini
New Malden	Ch. Kaleem Anjum	Bradford South	Rasheed Amini
Wandsworth	Bashart Ahmad Sarroya	Newcastle	Waseem Ahmad
Roehampton	Malik Munawar Ahmad	Swansea	Shakeel Ahmad
Crawley	Abdul Ghafoor	Birmingham East	Tariq Mahmood
Gillingham	SH. Naseer	Coventry	Qazi Suleiman Yusuf
Birmingham Central	Mahmud Khan	Manchester North	Sheikh Waseem Hayaat
Manchester South	Kabeer Ahmad		

Eid Party/ Exhibition in Hook Library.

Majlis Epsom Region Baitul Futuh organised a Qur'an Exhibition on Saturday 22nd Sept 2012.

An old lady asked if we are here because of that film against Muslims. She was told the reason for holding the exhibition and she said "Muslims should introduce themselves in this way so that other people can see the real teachings of Islam". She asked if we will continue for many days and was informed that it was only for today, but in the near future we hope to hold an othe one. She said that she will try to come again in the evening if possible. An old couple also visited this exhibition looking at the posters with interest. There was a Lady who showed a great interest in Islamic books and asked if she can take a few books. She was told that she can take as many books as she likes.

Sadr Sahib Majlis Ansarullah, Naib Sadr Ch Rafiq Javaid sb, Raja Burhan Ahmad sb of Jamia UK and Qaid Tabligh also visited the Exhibition and gave very valuable instructions to imrove the quality and the attendance of these type of programmes.





Stall held in Majlis Walsall, Ansar Tabligh team - Amjad Mehmood Sahib , Musa Sahib, Rafi Sahib , Abdul Sahib, Syed Aamir Sikander Sahib and two Khuddam.



Regional Aamla & Zoama Majalis Meeting in Hertfordshire Region.

A meeting was called by the Regional Nazim Hertfordshire Mr Muhammad Rafiuddin sb, which was attended by the members of the Majlis Aamla and Zoama Majalis. In the meeting a discussion was held on how to improve the Tabligh activities as well as other matters. A delegation was sent from the centre Mr Shakil A Butt (Qaid Tabligh) and Dr Mansoor Saqi (Qaid Tarbiyyat).





Majlis Hartlepool

arranged a Holy Qur'an Exhibition at a library in Sedgefield **(from 08/10/12 to 15/10/12).**

The people who visited the library took interest in the Exhibition and asked questions about Ahmadiyya Muslim Association. Murabi-e-Silsala Tahir Selbi sb. Hashim sb. Zaeem Majlis Mustjab Khokhar sb. Habib ur Rehman sb. and Tahir Iqbal sb. visited the library on in different times. The leafleting for the function was done by Habib ur Rehman sb. And Daud Ilyas Chughtai sb. alongwith his sons Sajeel Ahmad Chughtai and Nabeel Ahmad Chughtai.



South Region

List of Ansaar who Participated

For the Olympic Card distribution

Azhar Mehmood, Afaq Ahmad, Shahzad Ahmad, Shafqat Mehmood, Shakeel Ahmad, Javed Ahmad, Mubashar Sidiqi, Mohammad Ilyas, Abdul Rauf, Sheikh Aftab, Naeem Ahmad, Ejaz Ahmad, Mohammad Anwar, Rafee UZaman, Abdul Ghafoor, Irfan Asim, Mubarik Ahmad, Munawar Ahmad, Mohadda sajjad, Abdul Ghfoor, Imran Ahmad, Shameer Ahmad, Noman Ahmad, Rasheed Barmi, Mohammad Waris, Afaq Ahmad, Jamal u Din, Tariq Majeed, Anas bin Tariq, Zeeshan Bajwa, Mirza Tanveer, Ahmad Kamal, Saadat Jan, Irfan Cheema, Rana Mehmood, Zeeshan Rana, Abdul Razaq Khan, Munib ur Rehman, Basharat u Rehman, Hassan bin Tariq, Abdul Samee Sohail, Nisar Ahmad, Mirza Tanveer, Khalid Munir, Nasir Orchard, Mohammad Afzal, Mansoor Tayyatb, Aman ullah , Khalid Mehmood, Tahir Mehmood, Adnan Mehmood, Nazar mohammad, Nasir Ahmad, Usman Ahmad, Abdul Lateef, Safeer Ahmad, Mubariz Mehmood, Tahir Ahmad, Usman Ahmad, Sheikh Asif, Naseer khan, Mubarik Naseer, Abdul Samee, Fakher u Din, Mehmood Ahmad, Zulfiqar, Nabeel, Hasham khwaja, Khwaja Mubasher, Abdul Hakeem.





South West Region—Eid Party in Cardiff











South West Region—Eid Party in Cardiff



List of some distinctive guests

Jane Hutt	Minister for Finance and Leader of the House in Welsh Assembly
Jeff Cuthbert	Deputy Minister for Skills, Welsh Government
Kirsty Williams	Member Welsh Assembly
Mohammed Asghar	Member Welsh Assembly
Cary Furlong	Councillor Chair of Cardiff Council
Jim-Higginson Caldicot	Mayor of Cardiff
Julian Williams	Senior Superintendent Police from South Wales
Michael A. H. Rye	Consular General of Republic of Belarus















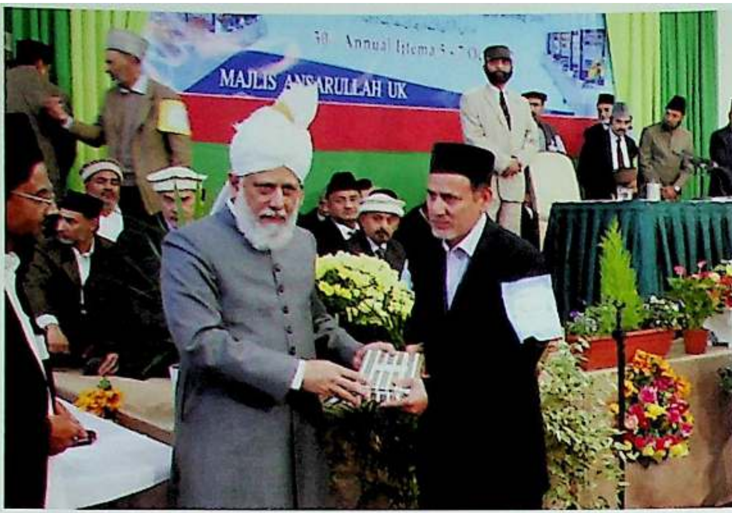









سالانہ اجتماع مجلس انصار اللہ یوکے ۔ تصویری جھلکیاں













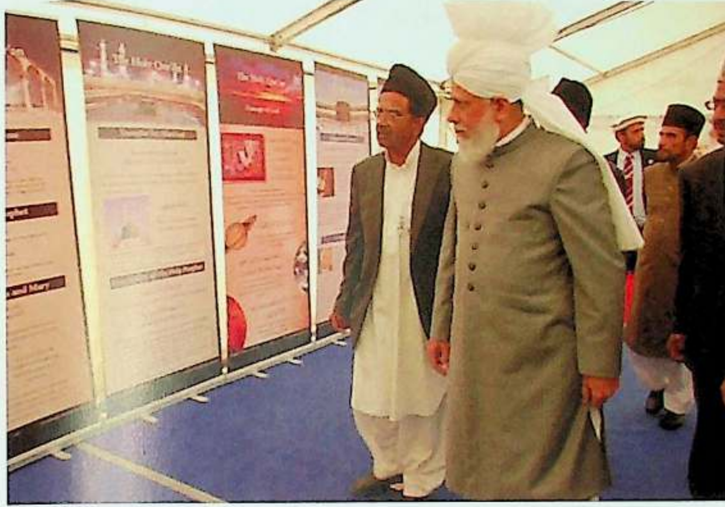


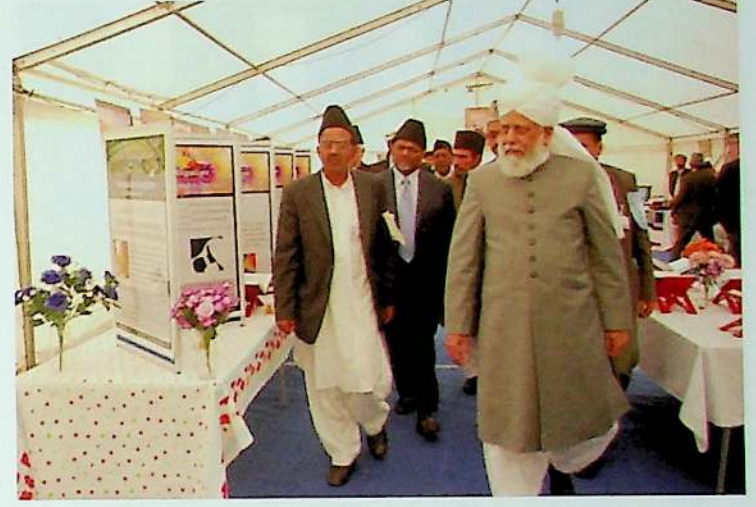


سالانہ اجتماع مجلس انصاراللہ یوکے ۔ تصویری جھلکیاں

















سالانہ اجتماع مجلس انصاراللہ یوکے ۔ تصویری جھلکیاں















سالانہ اجتماع مجلس انصاراللہ یوکے ۔ تصویری جھلکیاں

South West Region

اللہ تعالیٰ کے خاص فضل سے ریجن South-West کو مورخہ 15 ستمبر بروز اتوار 2012ء Cardiff میں ایک کامیاب تبلیغی پروگرام کے انعقاد کی توفیق ملی۔ یہ پروگرام عید پارٹی کے نام سے منعقد کیا گیا۔ جس کا انتظام کارڈف کے ایک مشہور ہوٹل میں تھا۔ جس میں قرآنِ کریم سے متعلق پوسٹرز آویزاں کئے گئے اور قرآن کریم کے مختلف تراجم والے نسخہ جات کی نمائش بھی لگائی گئی۔ مکرم منور مغل صاحب ریجنل ناظم ساؤتھ ویسٹ اور زعیم مجلس کارڈف مکرم سعادت صاحب نے بڑی محنت سے Wales پارلیمنٹ کے مختلف منسٹرز اور ممبران کو دعوت دی، یہ تمام مہمان پہلی مرتبہ کسی جماعتی پروگرام میں شامل ہوئے۔ ان کے علاوہ سات مزید کونسلرز اور پانچ مقامی چیریٹیز کے نمائندے اس پروگرام میں شامل ہوئے۔

پروگرام محترم چوہدری وسیم احمد صاحب صدر مجلس انصار اللہ یوکے کی زیر صدارت منعقد کیا گیا۔ پروگرام کا آغاز تلاوت قرآن کریم معہ انگریزی ترجمہ کیا گیا۔ مکرم ریجنل ناظم صاحب انصار اللہ نے مہمانوں کو اس پروگرام میں خوش آمدید کہا اور پروگرام کا تعارف پیش کیا۔ پروگرام اور جماعت کا تعارف مکرم ڈاکٹر اعجاز الرحمان صاحب نائب صدر نے پیش کیا۔ مکرم مبارک بسرا صاحب ریجنل مشنری نے اسلام میں دو عیدوں کا ذکر کیا اور بتایا کہ رمضان المبارک کے بعد منائی جانے والی عید کی کیا اہمیت ہے۔ بعدہ تمام اہم مہمانوں نے اپنے خیالات کا اظہار کیا اور Love for All, Hatred for None کے پیغام کو بہت موثر قرار دیا اور سراہا۔

محض اللہ تعالیٰ کے فضل سے حضور اقدس کی دعاؤں کے ساتھ ان بہت ہی کمزور کوششوں کے بہت بہتر نتائج ظاہر ہوئے۔ الحمد للہ

آنے والے مہمانوں کی اکثریت پہلی مرتبہ شامل ہوئے ہیں۔ سب نے مسجد پروجیکٹ میں بہت دلچسپی لی ہے۔ اور ظاہری طور پر مدد کی یقین دہانی کروائی ہے۔

ویلش ممبر اسمبلی جناب محمد اصغر صاحب (پاکستانی) نے جماعت کا شکریہ ادا کیا اور بیان کیا کہ مسلمانوں میں بہت سے فرقے ہیں، مگر جماعتِ احمدیہ اس وقت سب سے نمایاں اسلام کی تبلیغ اور خدمت کر رہی ہے۔ اور انسانی فلاح و بہبود کے بے شمار پروجیکٹس پر سرگرم عمل ہے۔ اس جماعت میں چوہدری ظفر اللہ خان صاحب اور ڈاکٹر عبد السلام صاحب جیسے ملک و ملت کی خدمت کرنے والے عظیم انسان پیدا ہوئے۔

پھر انہوں نے ذاتی مثال پیش کی کہ کسی بھی انسانی خدمت کے لئے جماعت کے ممبر ہر وقت پیش پیش رہتے ہیں۔ انہوں نے کہا کہ جب ان کے والد کی پیدائش ہسپتال میں ہوئی تو اُن کی والدہ پیدائش کے وقت فوت ہو گئی۔ اُس زمانے میں دودھ وغیرہ مہیا نہ ہونے کی وجہ سے اس حالت میں اکثر بچے مر جایا کرتے تھے۔ لیکن چند بستر دور ایک خاتون اپنے بچے کی پیدائش کے سلسلہ میں ہسپتال میں تھی۔ انہوں نے میرے باپ کو دودھ پلانا شروع کر دیا اور اس طرح میرے باپ کو زندگی نصیب ہوئی۔ یہ عظیم خاتون احمدی گھرانہ سے تھیں۔ اجلاس کے بعد بھی اصغر صاحب بڑی دیر تک بیٹھے رہے اور لندن آکر حضورِ اقدس سے ملاقات کی خواہش کا اظہار کیا ہے۔

مکرم ڈاکٹر اعجاز الرحمان صاحب نے Cardiff میں مسجد پروجیکٹ کے متعلق بیان کرتے ہوئے جماعت کے امن پیغام کو بیان کیا اور بتایا کہ ہم امن پسند جماعت ہیں، ہم کسی قسم کی زبردستی کے قائل نہیں۔ ہم یہاں مسجد بنانے کے لئے جگہ تلاش کر رہے ہیں، تاکہ امن اور انسانیت اور ہمدردی خلق کے کاموں کو اس علاقہ میں بھی احسن رنگ میں ادا کر سکیں۔

مکرم صدر صاحب انصار اللہ یوکے نے اختتامی دعا سے قبل مہمانوں کا شکریہ ادا کیا اور آنحضرت ﷺ اور حضرت مسیح موعود علیہ السلام کے ارشادات کی روشنی میں امن کی تعلیم اور جہاد کے فلسفہ کا ذکر کیا۔ اس پروگرام میں 93 غیر از جماعت مہمانوں نے شرکت کی۔ تمام مہمانوں نے مختلف تراجم والے قرآن کریم کی نمائش اور قرآن پوسٹرز میں گہری دلچسپی لیتے ہوئے پڑھا۔ خاص مہمانوں کو جماعتی لٹریچر اور چند کُتب (جن میں اسلامی اصول کی فلاسفی، Islam's Response to Contemporary Issues - Some distinctive features of Islam) اور قرآن کریم انگریزی ترجمہ تحفہ پیش کی گئیں۔

مرکز سے مکرم شکیل احمد بٹ صاحب قائد تبلیغ اور ان کی ٹیم کے 6 ممبران خصوصی طور پر پروگرام کی تیاری اور قرآن نمائش لگانے کے لئے علی الصبح لوکل مجلس کی مدد کے لئے کارڈف پہنچ گئے تھے۔ محترم صدر صاحب مجلس انصار اللہ یوکے کے ہمراہ مکرم منصور احمد کاہلوں صاحب نائب صدر، مکرم چوہدری ڈاکٹر اعجاز الرحمان صاحب نائب صدر، مکرم ڈاکٹر منور ساقی صاحب قائد تربیت،، مکرم خالد محمود صاحب ایڈیشنل قائد عمومی اور مکرم محمود مرزا صاحب قائد اشاعت پروگرام میں شامل ہوئے۔ (اگلے صفحہ پر اس پروگرام میں شامل ہونے والے خاص مہمانوں کے نام اور تصاویر شامل ہیں)

تبلیغی نمائش بر موقع سالانہ اجتماع انصار اللہ یو کے 2012ء





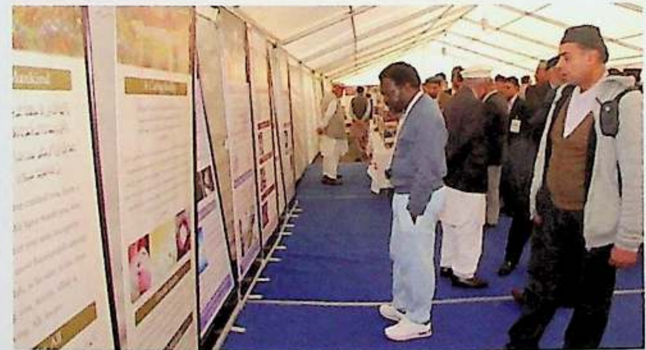
















لندن میں اولمپکس گیمز کے

دوران دعوت الی اللہ کے حسین لمحات میں چند روحانی تجربات

(ناظم رسول بٹ۔ صدر جماعت مچم۔ لندن)

دعوت الی اللہ کا کام اللہ تعالیٰ کے نزدیک بہت پسندیدہ عمل ہے۔ قرآن مجید کی سورہ حٰم السجدۃ آیت ۳۴ میں ارشاد باری تعالیٰ ہے۔

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

اور اس سے زیادہ اچھی بات کس کی ہوگی جو اللہ کی طرف لوگوں کو بلاتا ہے اور اپنے ایمان کے مطابق عمل کرتا ہے اور کہتا ہے کہ میں تو فرمانبرداروں میں سے ہوں۔

مشہور حدیث ہے کہ ہمارے پیارے رسول سیّدنا حضرت محمد ﷺ نے حضرت علیؓ کو دعوت اِلی اللہ کے کام کی ترغیب دیتے ہوئے ارشاد فرمایا۔ "اے علیؓ اگر تیرے ذریعہ کوئی ایک شخص ہدایت پا جائے تو تیرے لئے یہ عمل سو سرخ اونٹوں کی دولت سے زیادہ قیمتی ہے"۔ سیّدنا حضرت مسیح موعود علیہ السّلام فرماتے ہیں۔

"ہمارے اختیار میں ہو تو ہم فقیروں کی طرح گھر بہ گھر پھر کر خدا تعالیٰ کے سچے دین کی اشاعت کریں اور اس ہلاک کرنے والے شرک اور کفر سے جو دنیا میں پھیلا ہوا ہے لوگوں کو بچالیں۔ اگر خدا تعالیٰ ہمیں انگریزی زبان سکھادے تو ہم خود پھر کر اور دورہ کر کے تبلیغ کریں اور اِسی تبلیغ میں زندگی ختم کر دیں خواہ مارے ہی جاویں"۔ (ملفوظات جلد دوم صفحہ ۲۱۹)

جماعت احمدیہ، سیّدنا حضرت مسیح موعود علیہ السّلام کے دل میں موجزن جوشِ دعوتِ اِلی اللہ کے اس پاک جذبہ کو نسلاً بعد نسلٍ آگے بڑھا رہی ہے۔ احباب جماعت کو معلوم ہے کہ جماعت احمدیہ من حیث الجماعت دعوت الی اللہ کے لئے میّسر مناسب مواقع سے خوب فائدہ اٹھاتی ہے۔ گزشتہ دنوں اگست ۲۰۱۲ میں لندن میں اولمپکس گیمز کا انعقاد ہوا۔ جماعت احمدیہ یوکے کی ذیلی تنظیم انصار اللہ نے اس موقعہ کے لئے لندن کے زائرین اور اولمپکس گیمز کے شائقین کو جماعت احمدیہ کا تعارف پیش کرنے کے لئے ایک کثیر تعداد میں انتہائی خوبصورت تصویری کارڈز تیار کروائے۔ یہ کارڈز لندن کے مختلف خوبصورت مناظر پر مشتمل تھے۔

ان کارڈز کی ایک طرف جماعت کا ماٹو "محبت سب کے لئے نفرت کسی سے نہیں" بزبان انگریزی لکھا ہوا تھا۔ اور ان کارڈز کی دوسری طرف جماعت احمدیہ سے متعلق معلومات فراہم کرنے کے لئے جماعت کی ویب سائٹ درج کی گئی تھی۔ سیّدنا حضرت مسیح موعود علیہ السّلام نے دعوتِ اِلی اللہ کے کام کے لئے چھوٹے چھوٹے اشتہار اور پمفلٹ وغیرہ کی اشاعت کی طرف بھی رہنمائی فرمائی ہے۔ سیّدنا حضرت مسیح موعود علیہ السّلام فرماتے ہیں۔

"یُورپ اور دوسرے ملکوں میں ہم ایک اشتہار شائع کرنا چاہتے ہیں جو بہت ہی مختصر ایک چھوٹے سے صفحے کا ہو تا کہ سب اسے پڑھ لیں"۔

(ملفوظات جلد دوم صفحہ ۲۱۹)

ایک دن ان کارڈز کی تقسیم کے لئے ہم چند احباب ریلوے اسٹیشن واٹرلُو کے ماحول میں پہنچے ہی تھے کہ بہت تیز بارش شروع ہو گئی۔ بارش سے بچاؤ کے لئے ہم ایک پُل کے نیچے کھڑے ہو گئے۔ راہگیروں کی ایک کثیر تعداد نے پُل کے نیچے سے گزرنے والے راستہ کو اختیار کرنا شروع کر دیا۔ اس بارش کے دوران ہم نے راہگیروں میں پانچ ہزار کارڈز تقسیم کئے۔ راہگیر بڑے شوق سے یہ کارڈز وصول کر رہے تھے۔ کارڈز تقسیم کرنے والے گروپ کے تمام احباب روحانی لذت محسوس کر رہے تھے۔ کارڈز کی تقسیم میں تیزی کے عمل کے مشاہدہ سے تمام احباب اپنے اپنے رنگ میں اپنے روحانی جذبات اور تجربات کا اظہار کر رہے تھے۔ مثلاً یہ کہ ہم صرف ڈیوٹی کے لئے کھڑے ہوتے ہیں لیکن کام اللہ تعالیٰ کرتا ہے۔ اور یہ کہ اللہ تعالیٰ کا وعدہ کتنا سچّا ہے جو سیّدنا حضرت مسیح موعود علیہ السّلام سے فرمایا۔

"میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا"

اور پھر ایک غیر معمولی واقعہ یہ بھی پیش آیا کہ اولمپکس گیمز کے مقام پر جانے والی کوچز کے نگران نے پندرہ کوچز کے مسافروں کی تعداد کے مطابق ہمارے گروپ سے کارڈز وصول کئے۔ اور پھر خود ہر ایک کوچ میں جاکر ان کارڈز کو تقسیم کیا۔

پس تھوڑے سے وقت میں تھوڑی سی کوشش اور کم سرمایہ سے ایک کثیر تعداد تک جماعت احمدیہ کا پیغام امن وسلامتی اور صلح و آشتی پہنچانے کا موقعہ ملا۔ دعا ہے کہ اللہ تعالیٰ محض اپنے فضل سے اس حقیر مساعی کے غیر معمولی نتائج پیدا فرمائے۔ سیّدنا حضرت مسیح موعود علیہ السّلام فرماتے ہیں۔

"کتابیں ہم مفت دیتے ہیں مگر اس میں ہماری سادگی نہیں ہے نہ ہم غلطی پر ہیں۔ ہمارا منشاء تبلیغ کا ہوتا ہے۔ اگر ہزار کتاب شائع ہو اور ایک شخص بھی راہِ راست پر آجاوے تو ہمارا مطلب پورا ہو گیا"۔ (ملفوظات جلد سوم صفحہ ۱۴۳)








and strive against them by means of the Qur'an with a mighty striving" 25:53
30th Annual Ijtema 5 - 7
LIS ANSARULLAH UK






30th Annual Ijtema 5 - 7 Oct 2012
SARULLAH UK





تبلیغی پروگراموں کی سالانہ رپورٹ

یہ رپورٹ بر موقع سالانہ اجتماع انصار اللہ یوکے مکرم شکیل احمد بٹ صاحب قائد تبلیغ نے پیش کی

مجلس انصار اللہ یوکے، کے تحت گزشتہ ایک سال میں کی جانے والی تبلیغی کاوشوں پر مبنی رپورٹ پیش خدمت ہے۔

تبلیغی ذمہ داریوں کو سر انجام دینے کے لئے مختلف ذرائع کو اپنایا گیا۔ جس میں دیہاتوں اور شہروں میں تبلیغی اسٹالوں کے علاوہ مجالسِ سوال و جواب اور قرآن Exhibition شامل ہیں۔ نیز یہ کوشش کی گئی کہ ہر مجلس ماہانہ طور پر ان پروگراموں کا انعقاد کرے۔ جس کے لئے تمام ریجنز کو قرآن Exhibition پوسٹر سیٹ اور تمام مجالس کو بھی تبلیغی سٹالوں اور پروگراموں کے لئے تبلیغ بکس مہیا کی گئیں۔ تبلیغی پروگراموں کی ہفتہ وار رپورٹ، حضور پُر نور کی خدمت میں پیش کی جاتی ہے۔ جس میں تبلیغی کاموں میں حصہ لینے والی مجالس اور انصار کے نام بغرضِ دعا پیش کئے جاتے ہیں۔ تبلیغی پروگراموں کی باقاعدہ اشاعت تبلیغ نیوز لیٹر کے نام سے انصار الدین میں کی جارہی ہے، جس میں مجالس میں منعقدہ تبلیغی پروگراموں کی رپورٹس معہ تصاویر ریجن وائز انصار کے ناموں کے ساتھ شائع کی جاتی ہیں۔ تاکہ حصہ لینے والے انصار کی حوصلہ افزائی کی جائے اور دوسرے انصار کو Motivate کیا جاسکے۔

لیکن رپورٹس سے معلوم ہوتا ہے کہ بار بار وہی انصار ہیں جو تبلیغی کاموں کے لئے وقت دے رہے ہیں۔ اور ابھی بہت بڑی تعداد ہے جو حصہ نہیں لے رہے۔ آپ سب انصار بھائیوں سے مَیں درخواست کرنا چاہتا ہوں کہ اپنا جائزہ خود لیں کہ کیا آپ تبلیغ کے لئے وقت کی قربانی کر رہے ہیں؟ اگر نہیں تو کیوں نہیں؟ ضرورت اس امر کی ہے کہ ہمارے انصار باہر نکلیں اور تبلیغ کریں۔

محض اللہ تعالیٰ کے فضل اور نُصرت سے انصار اللہ کی 5 مجالس نے اپنے متعلقہ تبلیغی گاؤں میں 731 تبلیغی دورہ جات کرکے 118,620 ملینیم لیف لیٹس گھروں میں تقسیم کئے۔

تبلیغی اسٹال کے ذریعے بھی لوگوں تک پیغامِ حق پہنچانے کی بھرپور کوشش کی گئی۔ اللہ تعالیٰ کے فضل سے 992 تبلیغی اسٹال گاؤں اور شہروں میں لگائے گئے۔ جن پر 13,250 لوگوں نے اسٹالوں پر visits کیا۔ اور 76,270 مختلف جماعتی لٹریچر تبلیغی اسٹالوں سے بہت دلچسپی سے حاصل کیا۔ اس کے علاوہ بہت بڑی تعداد نے قریب سے گزرتے ہوئے بھی بینر پر لکھی تحریر Love For All Hatred For None کو رُک کر پڑھا اور بہت سراہا۔ گزشتہ ایک سال میں 123 مجالسِ سوال و جواب اور قرآن کریم کی نمائشیں منعقد کی گئیں۔

جس میں مجلس انصار اللہ یوکے کے تحت تیار کردہ قرآن کریم پوسٹرز آویزاں کئے گئے اور قرآنِ کریم کے مختلف تراجم والے نسخے بھی نمائش کے لئے رکھے گئے۔

قرآن کریم نمائشوں کے دوران ہونے والی مجالسِ سوال وجواب اور اسکول لیکچرز میں 5828 غیر از جماعت مہمان شامل ہوئے۔

دورانِ سال محض اللہ تعالیٰ کے فضل سے 34 بیعتیں حاصل ہوئیں ہیں۔

اس سال خاص طور پر ویمبلڈن ٹینس ٹورنمنٹ کے موقع پر 17,550 ملینیم لیف لیٹس تقسیم کئے گئے۔ جس کے لئے مقامی ریجن لندن اور بیت النور کے انصار نے خدمت کی توفیق پائی۔

نیز حضور اقدس ایدہ اللہ تعالیٰ کی منظوری سے مجلس انصار اللہ کے تحت لندن اولمپکس کے موقع پر 400,000 اسپیشل تبلیغی پوسٹ کارڈز پرنٹ کرواکر تقسیم کئے گئے۔

جس میں 6 ریجنز لندن، بیت الفتوح، بیت النور، ساؤتھ، مڈل سیکس اور ایسٹ کی 47 مجالس کے تقریباً 700 انصار نے بھرپور حصہ لے کر، اللہ تعالیٰ کی تائید و نُصرت سے تقسیم کے کام کو صرف 4 دِنوں میں مکمل کر دیا۔ گویا مہینوں کا کام دِنوں میں مکمل ہو گیا۔

ان ساری کاوشوں کے پیچھے ہمارے زعماء مجالس اور انصار بھائیوں کی ہمت اور عزم کا بڑا گہرا تعلق ہے۔ کہ باوجود خراب موسم کے اور باوجود رمضان کے روزوں کے دنوں میں، وقت کی قربانی کرتے ہوئے خدمت کی توفیق پائی۔ اللہ تعالیٰ سب کی کوششوں کو قبول فرمائے۔ اور دین دنیا کی بہترین حسنات سے نوازے۔ آمین

اس رپورٹ کے بعد تبلیغ میں نمایاں کام کرنے والے چند انصار نے اپنے تجربات بیان کئے۔ بعدہ مکرمی منصور احمد کاہلوں صاحب نائب صدر اول نے پاکستان میں احمدیوں کی قربانیوں اور مشکلات کا ذکر کیا۔ نیز پاکستان سے حال ہی میں آئے چند احباب نے لاہور اور دوسرے علاقوں کے حالات بیان کئے تاکہ تبلیغی کاموں کے لئے زیادہ سے زیادہ انصار کو ترغیب دلائی جائے کہ وہ باہر نکلیں اور تبلیغ کریں۔

قیادت تبلیغ۔ مجلس انصار اللہ یو کے

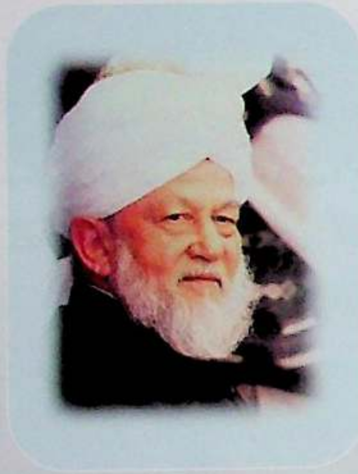
ستمبر / اکتوبر 2012

تبلیغ نیوز لیٹر

صَلِّ عَلٰی نَبِیِّنَا صَلِّ عَلٰی مُحَمَّدٍ



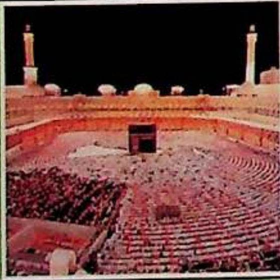




اے محمد مصطفیٰ ﷺ کے غلامو! اور اے دین مصطفیٰ ﷺ کے متوالو! اب اس خیال کو چھوڑ دو کہ تم کیا کرتے ہو اور تمہارے ذمہ کیا کام لگائے گئے ہیں۔ تم میں سے ہر ایک مبلغ ہے اور ہر ایک خدا کے حضور اس بات کا جواب دہ ہوگا۔ تمہارا کوئی بھی پیشہ ہو، کوئی بھی تمہارا کام ہو، دنیا کے کسی خطہ میں تم بس رہے ہو، کسی قوم سے تمہارا تعلق ہو تمہارا اوّلین فرض یہ ہے کہ دنیا کو محمد مصطفیٰ ﷺ کے رب کی طرف بلاؤ اور ان کے اندھیروں کو نور میں بدل دو اور ان کی موت کو زندگی بخش دو۔ اللہ کرے کہ ایسا ہی ہو۔ آمین

(خطبہ جمعہ 25 فروری 1983 بمقام ناصر آباد سندھ)

آنحضرت ﷺ سے حقیقی محبت کا اظہار



اس عظیم محسن انسانیت کیلئے ایسی اہانت سے بھری ہوئی فلم پر یقیناً ایک مسلمان کا دل خون ہونا چاہئے تھا، اور ہوا، اور سب سے بڑھ کر ایک احمدی مسلمان کو تکلیف پہنچی، کہ ہم آنحضرت ﷺ کے عاشق صادق اور غلام صادق کے ماننے والوں میں سے ہیں جس نے ہمیں آنحضرت ﷺ کے عظیم مقام کا ادراک عطا فرمایا۔

آنحضرت ﷺ کی سیرت سے متعلق کتب جن کا انگریزی ترجمہ ہو چکا ہے، یورپ میں یا انگلستان میں یا انگریزی بولنے والے ملکوں میں، وہاں رکھوانی چاہئیں یہ کتب، نیز اگر کسی طبقے کو مفت بھی مہیا کرنی پڑیں تو کی جاسکتی ہیں، خاص طور پر وہ کتب جن کا انگلش ترجمہ ہو چکا ہے یا کسی اور زبان میں ترجمہ ہو چکا ہے، ان کو کثرت سے پھیلایا جائے۔ دنیا کے سامنے ہم نے آنحضرت ﷺ کی سیرت کے خوبصورت پہلوؤں کو رکھنا ہے، یہ ہمارا کام ہے اور اس کو بہر حال ہمیں ایک کوشش کر کے سرانجام دینا چاہئے، آج یہ کام ایک لگن کے ساتھ صرف جماعت احمدیہ ہی کر سکتی ہے۔ (خطبہ جمعہ 21 ستمبر 2012)

محض اللہ تعالیٰ کے خاص فضل سے مجلس انصار اللہ یو کے، کے تحت 13 ہزار کتب ﷺ Life of Muhammad کی تقسیم کا کام ریجنز اور مجالس کے ذریعہ تمام انصار کو اس اہم خدمت کے لئے شامل کیا جارہا ہے، تاکہ آنحضرت ﷺ سے حقیقی محبت کا اظہار کرنے کا موقع سے کوئی محروم نہ ہو۔ انشاء اللہ تعالیٰ اس کی تفصیلی رپورٹ اگلے شمارہ میں شامل کی جائے گی۔